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Zion's Herald.

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The Outlook.

The record of the Fifty-second Congress, which finally adjourned at 11 o'clock on the night of August 5, to the great relief of an expectant and patient nation, is one that in many ways will carry no credit with it. Especially is this true of the House of Representatives, which with its 158 Democratic majority has but little to show of beneficent legislation. It was here that the infamous Geary bill originated, which would have ultimately driven every Chinaman out of the country had it not been substituted by a more decent but still humiliating measure originating in the Senate; here, too, the Anti-Option bill, which, if passed, bids fair to be fraught with the gravest consequences, was rushed through after only a half-hour's discussion; the Indian Appropriations were ruthlessly slaughtered and the service seriously crippled, the subject scarcely getting a decent hearing, though an appropriation of fifty millions in the shape of a River and Harbor Bill had little difficulty in passing. It also spent many days in endeavoring to pass free-silver bills. During the first session of the last Congress the House passed in concurrence 1,350 bills, or eight per cent. of those introduced. In the session just closed, 414 bills, or about three per cent. of those introduced, were passed. It used every effort to defeat the bill for the strengthening of the Navy, and only by the firmness of the Senate was it compelled to accede to a reasonable increase. It tenaciously fought the bill for reasonable compensation of members of the Life Saving Service. The appropriations in this Congress will exceed those in the corresponding session of the last Congress by about \$44,000,000. Much attention has been drawn to the discussion on the appropriation for the World's Fair, which resulted in a series of dilatory motions known as "fillibustering," and which prevented any action for a week. The original appropriation of \$5,000,000 a loan was appended to the Sundry Civil Appropriation bill. On the last day it was withdrawn, and what is known as the Durborow bill, which made an outright gift of \$2,500,000, was finally passed. This could not be accomplished, however, until the passage of a closure rule, which compelled voting "without interruption" at a specified hour. The sweeping Sunday closing provision stands as before, both Houses having acted upon that without regard to the passage of any specific appropriation.

It is not at all surprising that the advent of Mr. Gladstone to Parliament, which met on the 4th inst., should have been greeted with prolonged cheers. As he entered the House shortly after 2 o'clock his reception was wildly enthusiastic, the Irish members rising in a body, shrieking and waving their hats and cheering. Mr. Arthur Wellesley Peel was re-elected speaker. It is understood that the Liberals, who control the House by a rather slender majority, will be largely dependent on the Irish vote to carry party measures, and that in return for that support Mr. Gladstone is to present an out-and-out Home Rule bill. This will be a severe test of the Government's strength, and it is confidently predicted that the party will be defeated on this issue and be obliged to again appeal to the country. Among the members who are more or less notable are Kier Hardie, the Labor member; John Burns, the noted labor agitator; Naoroji, the first native of India ever elected to Parliament; Hon. Edward Blake, formerly Premier of Ontario; and Sir Charles Dilke, of unsavory reputation. Opposition was expected to the admission of Michael Davitt on the ground of his having been a convict, but it did not manifest itself. It was noted that the Irish members were a much stronger and able body of men than had formerly represented the Emerald Isle. While Mr. Gladstone manifested considerable strength and freshness, there is great fear that his advanced years will hardly stand the strain of office. It is already claimed that he shows a weakness in the direction of his mental grasp of the graver problems of state.

The courts have again proved themselves the bulwark of the rights of the people against ignorant or malicious lawmakers. In Michigan, Wisconsin and New York, the courts have plainly pronounced against the gerrymanders, so called, whereby the exigencies of politics have been placed above an equitable representation of the people. Chief Justice Morse of Michigan is very plain in his decision that the districts should be arranged "according to the number of inhabitants," and that the rights of the people will be intolerably injured where one elector in a given county possesses two or three times more influence in the choice of a Senator or Representative than another elector in another district. He adds that "the time has arrived for plain speaking in relation to the outrageous practice of gerrymandering, which has become so common and has been so long indulged in without rebuke that it threatens

not only the peace of the people, but the permanency of our free institutions." Judge Rumsey, of the New York Supreme Court, decides against the recent apportionment on the ground that the enumeration included colored persons not taxed, in violation of an express provision of the constitution, and on account of the gross inequality of population in the Senate districts and the unfair discrimination in the Assembly districts among the various counties of the State. The case now goes to the general term of the Supreme Court, which meets Aug. 16, and from there to the Court of Appeals.

Briefer Comment.

NOT a little flurry in naval circles has been created by the reported seizure, by an English gun-boat, of the island of Pago-Pago of the Samoan group. In 1872 an agreement was made by Manga, chief of Tutuila, and Commander Meade of the United States ship "Narragansett," by which Pago-Pago was given to the American government on condition that a friendly alliance should exist between that island and the United States. In 1875 a Samoan envoy made a visit to the United States, and the grant of the exclusive privilege of establishing a naval station at Pago-Pago was confirmed. In 1889 the United States lost several ships in Apia, and since then there has been no formal occupation of the island, though that was not at all necessary to confirm the ownership. On July 22 last an officer of the U. S. Navy left Mare Island for Apia with the design of putting the coaling station at Pago-Pago in order, and of appointing officers and men to take charge of it, as the United States was intending to keep a large supply of coal there and make a regular naval station of the place. The Government does not seem disturbed, and states that Pago-Pago harbor is capable of supporting any number of coaling stations. They do not look for any trouble unless it be with Germany, which is very grasping and aggressive in the Samoan Islands.

AN event of no little importance, and one of possibly far-reaching significance, is to occur at the German-Hungarian College, Rome. It is the election of a new General of the Order of Jesus, to succeed the Very Rev. Anthony Anderfeld, who died on Jan. 18, last, after an administration of five years. Five delegates go from America to the convention, or general congregation, which has been called by the present Vicar General, Father Luis Martin. The preparatory exercises of the congregation consist of prayers, fasting, and a general reception of holy communion, after which the election is completed by each delegate solemnly depositing a written ballot before a crucifix. The General of this powerful order holds office for life, and in him is vested supreme authority over all the members of the society, which numbers now 12,972, including 5,751 priests, 3,713 scholastics, and 3,508 lay brothers. The order is divided into twenty-seven provinces, and the delegates to the convention are the Provincial, ex-officio, and two associate delegates chosen by the professed fathers and the rectors of the various homes from each province. These, with the Vicar General, the Procurator General, the secretary, and the five assistants to the last General, make up the congregation which will elect the new head of the order.

THE initial celebration in honor of the 400th anniversary of the discovery of America by Columbus has taken place, very appropriately certainly, at Palos, Spain. It was on Aug. 3, 1492, that Columbus sailed from Palos, accompanied by the "Pinta," the "Nina," and the "Santa Maria," the latter his flagship, each ship—or caravel, as it was called—of less than 100 tons. A full-sized model of the "Santa Maria" is to be exhibited at Chicago, and the crowds which lined the wharves at Cadiz, whence she recently sailed, are said to have been greatly impressed by the contrast with the quaint little vessel, 65 feet long, and the modern fleet of war-ships and steamers which accompanied her out of the harbor. The "Santa Maria" was the only one of Columbus' vessels which was docked in the middle, the other two having only the bow and stern covered. At 6 o'clock, the hour at which Columbus began his voyage, the present "Santa Maria" started on a trip through the vessels of the foreign squadrons which had been moored outside the bar. These vessels were formed in lines, between which the caravel passed amid thundering salutes and deafening cheers. Fifteen vessels of the Spanish flotilla convoyed the little craft several miles to sea, and when the signal was given by the Spanish Minister of Marine to return, a farewell salute was fired.

RANDOM READINGS.

III.
The Letters of James Smetham.*

PROF. C. T. WINCHESTER.

BUSY college teachers, I suppose, find time for very little random reading. Most of their reading, like ministerial visiting, is "in the line of their professional duty." And that kind of reading I count out. For surely we ought to distinguish between reading and study. It is only when the soul sits down in some quiet hour, entirely at her ease, with imagination at her right hand and humor at her left and a chatty group of sympathies about, that we do anything to be properly called reading. The rest is study, which is labor—which is the curse of Adam.

And for this kind of reading you will commonly find an old book the best. Was it Hazlitt or Emerson—I've forgotten who it was—that said, "When anybody recommends me a new book, I always read an old one." And not a bad rule, either, after one is in or near his forties. For I take it that after a man gets in sight of the half-century mile-post, he begins to feel that he has gathered about all the treasure he can carry to the end of the race, and is, therefore, careless to take up what he knows his memory must soon let drop again. We get to be suspicious of the mushroom crop of "recent books." Give us the good old volumes that are ever new. I've just had a delightful hour with Boswell's Johnson. Age cannot wither Mr. Johnson and his friends of the Literary Club; David Grieve and the Omaha General Conference—they are ancient history. Yet now and then you chance upon a new book that takes its place at once among your classics; whatever it may be to others, it is a life-time book for you. And ten to one that

will not be one of the trumpeted books that make a nine days' din, but some unobtrusive volume in which a human soul discloses itself without thought of fame, perhaps even of publicity. One such new book I have found during the past year—a book that takes its place at once among the old friends to be a favorite in memory always. And yet the "Letters of James Smetham," so far as I have noticed, have received no recognition at all on this side the water, and have found, I judge, very few readers on the other.

The big English Dictionary of National Biography, when it gets down to S, will probably say of James Smetham that he was an English artist and engraver, whose work showed gleams of unmistakable genius but attained only a limited success, whose last years were clouded by some mental alienation, and who died in 1889. That is the curt way the world sums men up. Read his "Letters," and you will discover James Smetham to have been a man of rare, subtle personality, with that indefinable quality—often sadly lacking both in good and in great men—the quality we call charm. I do not remember reading any autobiography since Cowper's "Letters" that better exhibits the union of a quick sense of beauty and humor with constant religious feeling. In fact—it may be sacrilegious to say it—but I will dare to say that Smetham's letters please me quite as much as Cowper's. His humor is more buoyant and wise than Cowper's, his imagination more bold, and his religious feeling more healthy. In a word, he is more *alive* than Cowper.

It is not so easy to explain that quality of charm. Smetham was an artist, evidently of more genius than talent; but artists are often irresponsible, cranky persons. He was a poet; but poets are often very little and difficult folk. He was a man of piety; but it must be confessed that genuinely pious men can be dreadful bores. I think it was the union of all these parts in such admirable harmony that made Smetham's character so attractive. For Smetham was an artist and a poet, and at the same time a Wesleyan class-leader. The combination, I think, is not so common as might be desired. To the shame of our narrow religious conceptions be it said, it seems hard to put the poet and the class-leader together; and the attempt to do so often spoils both. It ought not to do so; and here is a life that proves it need not do so. In one of Smetham's letters—written, by the way, just after he had been to see an old deaf woman dying in happy poverty—there is a passage that admirably states his philosophy of life:—

"One of the traits that is opening out more and more to me is the relation of taste and culture to the religious life. Without care we are engrossed in a sense of discrepancy, as if they were opposed. . . . I have been commanded to be smitten on the mouth on this subject of a thousand times. Good men (and those often alive to percentages) have been solemnly 'dead' to it. The only one, who, since I first felt the delightful stirrings of it, at five years old, up to now, has never interposed one thwarting thought out of His omniscience, is the Lord Jesus, and He shows me now more clearly than ever that true art, as opposed to its neglect, is the best preparation for the class-room, and the closet, and the sanctuary; for it is simply a more and more complete appreciation of the situation. . . . It might sound strange to start the thesis in a church assembly, with such material as we have, but I make no doubt of it that perfect Science and Art, and perfect Holiness as existing in a given being, mean pretty much the same thing. (Cries of 'Oh, Oh,' from the opposition on both sides.)"

That is admirable; and if "the opposition on both sides" would see its truth, we should have less shameless art and less unlovely religion. "A complete appreciation of the situation"—has anybody found a much better phrase than that for the end of all culture?

Now that is the

Charm of This Man's Character

as revealed in his letters. He "appreciates the situation" all round. His life has breath. On one page he chats about some old saint of his class who sold brushes in a decent shop, led the singing in a way to craze you, prayed "like a good old mif," and has recently gone to God; turn over the leaf, and he will give you a piece of description worthy his friend Ruskin, a keen criticism on some poet or painter, or a bit of wise humor that, in old Chaucer's phrase, tickles you about the heart-root. Some of the moralists and timid churchofmen of the last century used to talk about "making the best of both worlds;" meaning by the expression, giving the devil a mortgage on the next life in return for the enjoyment of this one, and then trusting by some shrewd religious practice to cheat him of his dues before he could foreclose. Methodism is understood to have discouraged that scheme of life. But there is a sense in which we may and ought to "make the best of both worlds;" and this man had learned the secret of it. He writes one evening before going to chapel:—

"I suppose I ought to reckon this day's intellectual enjoyment perfect. Painting in water colors and Arcadian vale, with a shepherd and a nymph, and all the sensations (probably) of Theocritus. But fancy Theocritus a Methodist class-leader, inwardly examining his conduct, his heart, his way! This was the *fact*; one of the running accompaniment of the other. Theocritus, 'piping down the valleys wild,' catching every breath of nature, its glooms, its exhilarations, its perverseness, its haunted influences—comes as near perhaps to my typical and professional mental state as need be. 'The grace of God which bringeth salvation hath appeared unto all men'—Theocritus included."

His sympathies were so wide and open that, though a shy, retiring man himself, he got close to very different kinds of people. Men like Ruskin and Gabriel Rossetti were won by the charm of his character; while, on the other hand, he used to say it would be a great pain to him to see a perplexed look at anything he said come on the face of any humble class-member, "servant-girl, or chess-set seller;" but he adds, "I never do see it." The divinest thing, he used to say, in the

character of the Master Himself is His universal sympathy.

"He takes the old woman's view of things by the wash-tub, and has a great interest in wash powder; Sir Isaac Newton's view of things, and wings among the stars with him; the artist's view, and feeds among the hills; the lawyer's, and shares the justice of things. But he never plays the lawyer or the philosopher or the artist to the old woman. He is above all this."

That last sentence—which I have italicized—may suggest the kind of humor of which these letters are full. It would be rash to venture the assertion that there cannot be a good man without humor; but it is hard to see how there can be a very wise one. Humor, one thinks, must be a necessary result in a genial nature or any complete view of life. I always suspect the desperately serious persons of some narrowness of vision. Our life is so full of humorous incongruity. There is humor, Walter Bagot used to say, in the very thought of an immortal soul tying its shoe-string. Says old Shallow in the play,—

"Dead! Is old Double dead?
How's a score of ewes now at Stamford fair?"
Now it is this mellow, half-serious humor, observant, imaginative, which pervades all these letters. Such humor is a part of wisdom. It often opens our eyes suddenly upon some new truth; and it always smooths the wrinkles out of the soul.

Smetham won, I suppose, only a very moderate success as an artist. But his failure couldn't have been the fault of his aesthetic sense or of his imagination. I don't know where to find in any letters a quicker feeling for the beauty of the world, or a rarer gift to put that beauty into words. These pages are thickly sown with passages like this:—

"How grand it was last night after sunset to walk a quarter of a mile beyond our lodgings and find myself in a solitary white road, with barley and wheat fields on each side, a bint of vast distance eastward, the sea westward, the lighthouses with its steady white star, the lightship out at sea with its red light going in and out, the first stars appearing, the soft fresh night breeze blowing, the hush, the calm, the sublime calm, the rising wind, the sense of God!"

Is Carlyle's marvelous etching or Ruskin's vivid color much better than that? There are bits of thrilling imaginative suggestion, like this:—

"How is it that the grey tide is so regular and constant, and as it were sly and reticent, as if it were always going to say something and yet never says it?"

That is a poem in little.

And Smetham knew the charm of books as well as the charm of nature. Three books, in English, he knew by heart: Tennyson for his exquisite pictures, Shakespeare for his wide humanity, the Bible for all reasons. But his acquaintance with most of the great masters of modern English seems to have been only a little less intimate. His random thoughts are shot through with reminiscence of the best things in letters, and his colloquial speech is constantly falling unaware into the phrase of the immortals. His literary sympathies are remarkably acute and refined; he must have been an excellent interpreter of literary quality. He will hold some subtle phrase or fine line of poetry before his imagination until its beauty seems visibly to expand and blossom out. There is a passage, for example, in which he broods on this line from "Timon of Athens,"—

"Domestic awe, night rest, and neighborhood,"

"until you see in it, as he does, a whole gallery of pictures of the 'quiet law and medieval repose of the fifteenth century.' He had an odd habit of filling the margins of his books with minute drawings—"squares," he called them—illustrative of the spirit of the book. His best-loved volumes, like the Epistles of Paul or some of the plays of Shakespeare, he went through with systematically "squaring" them page by page, chapter by chapter. The power of imaginative suggestion is seen in his letters; they sparkle with incisive bits of criticism in which the total effect of an author's work is suggested in some vivid picture. Carlyle is the "great gothic whale, lumbering and floundering in the northern seas, and spouting his foam fountains under the crackling Aurora and the piercing Hyperborean stars." George Eliot's later work he characterizes admirably as "vivisection with no touch of the Healer." There are other such keen estimates—which I must not stay to quote—of Bulwer and Browning and Keats and Disraeli and Ruskin and a score of other people. But his chance comments on Shakespeare are most felicitous of all. In no other volume of letters do I recall so many proofs of a whole-souled and intelligent enjoyment of our great dramatist. I am filling this paper with quotations, but it is the

surest test of a Good Book

that it compels you to quote; and here is one passage that I cannot help repeating. It shows such a hearty spirit of good fellowship while it pleases to the secret of Shakespeare's power:—

"Shakespeare stands the wonder of all time. Now why? He had small Latin and less Greek. Ben Jonson had large Latin and much Greek; but who really cares for Ben Jonson except literary furies who pity your ignorance if you say so? It is just this: Shakespeare was all alive, a nimble spirit like lightning, who could put a round the earth in forty minutes and not feel that he had done anything particular, but at the age of 46 to go to Stratford and buy a bit of property, and loll over the gates, talking to farmers and grizzlers, and Bill the butcher's boy, and the Squire at the Hall; at home with the universe. His sort of carelessness in his plays reveals the man. When his blood is up, he makes heaven and earth bend and deliver up what he wants on the instant, and goes crashing through the forest of words like a thunderbolt, crashing them out of shape if they don't fit in, melting moods and tenses, and leaving people to gape at the transformation. If the grammarians object, he goes on like the hero of the Jabberwocky, —

"O frabjous day! Caloo! Calay!"

He choruses in his joy!

He's not going to stop and put their heads straight. They should have kept out of the way.

"He first saw the thing or the character as if he

had got out of himself into it, and then, 'with the noble mould of Marcus,' he just drove the words together with a voice of thunder. . . . He talked, yes; but so as to make everybody unbolt to him. . . . Sure am I of this, that Shakespeare was like *putty* to everybody and everything, the willing slave, pulled out, patted down, squeezed anyhow, clay to every potter. But he knew by the plastic hand what the nature of the moulder was. Your weak-strong man *butts* and asserts himself, and gets to know nothing and nobody."

Mr. Matthew Arnold, by way of showing us how much the Puritans lacked of being good fellows, once asked us to imagine Shakespeare in the cabin of the "Mayflower." That is too much; we own—*as* Mr. Arnold would have us—that we can't do it. But here is a Methodist class-leader with whom Shakespeare might have sat down, check by bow, in the angle at New Place, to make a night of it. And a good thing it might have been for Shakespeare. And yet—and this is the rarer gift—the narrowest Puritan would have found this Methodist class-leader a man of sound faith and edifying converse. For I have not indicated half the range of topics that these charming letters touch.

That last sentence—which I have italicized—may suggest the kind of humor of which these letters are full. It would be rash to venture the assertion that there cannot be a good man without humor; but it is hard to see how there can be a very wise one. Humor, one thinks, must be a necessary result in a genial nature or any complete view of life.

That is the English

Method of Canvassing for Votes

by direct personal solicitation, of pledging elections verbally beforehand, and of encouraging women to take a leading part in work of this kind, we cannot approve. It is embarrassing to the voter, humiliating to the candidate, degrading to womanhood, and de-moralizing in its

Miscellaneous.

THE ORGANIC LAW OF THE GENERAL CONFERENCE.

II.

Powers of the General Conference in Constitutional Legislation and Interpretation.

PRESIDENT WILLIAM F. WARREN.

In a former paper, entitled "Found: A Constitution," I set forth the doctrine that the total written organic law of the General Conference, like that of the corporation of Boston University, or that of our parent Missionary Society, or that of a thousand similar bodies, is found partly in a charter; partly in certain enactments having the nature and force of constitutional law, though no part of the charter; and partly in certain other enactments so essentially regulatory and protective of constitutional functions and rights, that they could with equal propriety be expressed in the articles of a "constitution," or in a code of "by-laws" appended thereto. In accordance with this view we then saw that the trust-deed of the ministry in 1808, creating the Delegated General Conference, is to this day the proper charter of the body; that such provisions as those in §§ 57 and 58, Discipline of 1888, are parts of the constitution of the General Conference, but not parts of its charter; and finally that certain other enactments of past General Conferences are clearly of the nature and force of by-laws regulatory and protective of constitutional functions and rights, and hence parts of the organic law of the Conference. These distinctions, usually overlooked, are of value in many ways. Particularly does the

Distinction between Charter and Constitution

greatly aid in any attempt to determine the powers of the General Conference in constitutional legislation and interpretation.

What are these powers?

In answering this question we naturally and properly turn first of all, to the charter. This, at the beginning, was the only written expression of the organic law of the body. It is, therefore, highly important to ascertain what powers this instrument, expressly or otherwise, warranted the General Conference in exercising with a view to the securing of modifications in its own organic law. The charter provision for changes in the six Restrictive Rules gave the General Conference no authority to initiate any modification in these rules. Its only power over these was to ratify by a two-thirds vote an amendment or change recommended by all of the Annual Conferences.

So far all writers are agreed. There is also perfect agreement in the statement that the "restrictive rule amendment process" expressly applies to nothing but the Restrictive Rule section, and that for the changing of any other part of the original charter absolutely no express provision was made. The agreement ought not to cease the moment the question is asked: What shall we infer from this absence of express provision for changing any part of the charter outside the six Restrictive Rules?

The more I reflect upon this question, the more evident it seems to me that we are shut up to one of three suppositions, namely: (1) The supposition that the creators of the Delegated General Conference intended to ordain for it an organic law which never should be capable of alteration save in the six particulars named; or (2) That they intended to entrust the amendment or non-amendment of the parts of the instrument not included in those covered by the Restrictive Rule provision to the godly judgment of the General Conference itself; or (3) That they had no intention whatever touching the matter, in which case their apparent abstention from action has no hermeneutical significance or legal effect.

The last of these suppositions is so wildly improbable that I have never seen or known a man who avowed it as his understanding of the case. The first is even more incredible. I have yet to hear of one expounder of our constitutional law who has ever attempted to maintain it.

The only argument I have ever seen used against the second of the above suppositions is a certain alleged likelihood that the authors of the Delegated General Conference would intentionally have entrusted so great a responsibility to a representative body. But it should be remembered that at that time every fifth man in the leadership was a member of the General Conference, and that as these were ever freshly chosen for the service, they were almost certain to include the wisest and ablest and best constituents of the Annual Conferences. If the rank and file could not trust these picked men, ever newly chosen and ever returning again into the main body, to judge of the necessity or non-necessity of an amendment of the law touching their own quorum or presidency, how could they trust them with that greater prerogative, the "full power to make rules and regulations" for the whole church, subject only to the six Restrictive Rules? Moreover, under any constitutional safeguards ever devised, it is easy in thought to show how the most suicidal and irrational acts are possible; and partly because no constitution-maker ever set himself to devise provisions under which a corporate body could not possibly do suicidal and irrational acts. The question is not, What possible abuses would be within the power of a majority of an unprincipled and godless General Conference on the second of the three suppositions? It is, rather, Is it incredible that the men who were thought the best living for the supreme government of the church should also be thought honest enough to refrain from tamper-

ing with certain minor details of their own constitutional law except for good and sufficient reason?

It has often been observed that great responsibilities tend to produce conservatism. This is quite as true of great religious and philanthropic corporations as it is of individuals. Furthermore, the framers of the charter of 1808 may have thought such matters as the prerogative of the Bishops to preside over the legislation of the church far safer in the hands of the General Conference than it would be in the hands of the Annual Conferences. They well knew and feared the democratizing spirit of the younger circuit preachers. If, on that account, they deliberately and intentionally placed the power to amend all items of the charter except the Restrictive Rule section in the hands of the General Conference, withdrawing them as a measure of prudence from all intermeddling on the part of the Annual Conferences, history has well vindicated their wisdom. The legal provisions so withdrawn from the action of the Annual Conferences have not merely been well conserved, but, as we shall soon see, the General Conference has by its own authority enacted for them

A New and Peculiar Safeguard

never dreamed of by the framers of the charter. Moreover, a further historical vindication is seen in the fact that throughout the life of the church all our radical and reformatory agitations have originated, not in the General, but in the Annual Conferences, and of by-laws regulatory and protective of constitutional functions and rights, and hence parts of the organic law of the Conference. These distinctions, usually overlooked, are of value in many ways. Particularly does the

charter of the body, and the

conference were of the nature and force of organic law, and were organic law. They had even a potent safeguard against hasty amendment added, to wit, the provision for a vote by separate orders. The force of this as a specifically constitutional safeguard was, however, a little obscured by the extension of it to every kind of vote that might ever be taken in the Conference. This extension had also a further effect, of remarkable interest to every student of our organic law, yet one I have never seen so much as mentioned. It was this: It altered the charter-safeguard of all the Restrictive Rules, with the permission of the Annual Conference, and by General Conference action only. The alteration was in the direction of greater safety, and its effect upon this peculiar provision of the charter was perhaps unthought of, but the facts at least show that the exercise of large powers in constitutional legislation by the General Conference has not weakened, but rather strengthened, the only express safeguards of the original charter of the body.

Summing up, then, my conclusion is, that the "full power to make rules and regulations" conferred on the General Conference at the time it was chartered, includes the power to make for its own government any regulations judged necessary in order to the more effectual promotion of the welfare of the church, and also the power to incorporate such new regulations into the organic law of the body, subject only to the express restrictions of the charter, and to any unrepealed restrictions which it may have ordained. It seems, also, to have the liberty to print such new regulations in those parts of the charter amendable by it; or, at its discretion, in the form of independent enactments; also, to present them in the older form of question and answer, or, if it pleases, in the form of canons of ecclesiastical law. Should it care to do so, it unquestionably has authority to digest and publish the sum total of its present organic law in the conventional form of a charter and a constitution, with or without a code of by-laws, and this without any concurrent action on the part of the Annual Conferences. I am not gratified to reach some of these conclusions; I do not say that such powers of the General Conference in constitutional legislation are wisely bestowed, or safe, or defensible; I simply say, they exist.

The question as to the present powers of the General Conference in constitutional interpretation is too large to be taken up at this time, and must be laid over for another paper.

Boston University.

* The simple and just distinction between the charter and the other additional constitutional ordinances of the General Conference at once relieves the interpreter from all those uncomfortable difficulties and hypotheses enumerated by Bishop Merrill in his article in the *Western Christian Advocate* of July 27, 1892.

THE SUNDAY NIGHT SERVICE.

ALONZO S. WEED.

THE editor has asked the laymen to answer the question—Whether you prefer a regular preaching service on Sunday evening, or the customary prayer-meeting, or a mixed service? This pertinent question is interwoven in the entire working force of the church—it spiritual, moral and intellectual power.

Certainly there can be no difference of opinion regarding the general statement that preaching is the divinely-ordained method of bringing the world to a saving knowledge of the truth. It has the sanction of the ages, both in the Hebrew and Christian dispensations. God "appointed prophets to preach," and Isaiah only reiterated the command which had been given to others, all through Jewish history, when he said: "The Lord hath anointed me to preach good tidings to the weak. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." The time came when the "priest's lips" failed to "keep knowledge," and it "caused many to stumble at the law." It is evident that their faith in preaching waned; God's altars were thrown down, and the glory of Israel departed. Truth, however, is eternal, and can never die. In due time God again "manifested His word through preaching." Early in Christ's ministry He repeats the sublime strains which Isaiah uttered nearly eight centuries before, by declaring that "the poor have the gospel preached to them;" and He "went about teaching in their synagogues, and preaching the gospel of the kingdom."

The example of the Master throughout His ministry most clearly indicates the importance of teaching and preaching. His apostles were enjoined to follow in His footsteps, and "they ceased not to teach and preach Jesus Christ," and as they "were scattered abroad went everywhere preaching the Word." Great religious awakening followed the ministry of the apostles.

It would not be difficult to prove that, down through the centuries, the aggressive force of the Christian Church, and even its life, has been dependent largely, if not entirely, upon those who minister at its altars. The great religious movements of the sixteenth, seventeenth and eighteenth centuries were led by faithful and earnest preachers. The same is true of revivals of later times, and though out of these awakenings may have come excitement and often wild excesses, yet it has in a measure aided the church in shaking off some of the dogmas and man-made creeds with which it had been loaded. It seems clear that no more effectual means has yet been discovered, in bringing men into a clearer apprehension of their individual responsibility to God and their

relation to their fellow-men, than the preaching of the Gospel in its purity, untrammeled by dead formalities and ecclesiasticism. Devout, intelligent and faithful preaching, it seems clear to me, has always been, and still is, the great and controlling force in holding the church up to its high and sacred obligations.

The question has been raised by men

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The "mixed service" doubtless means a short sermon followed or preceded by a prayer or Epworth League meeting. The objection to this is that they do not mix. There is not time enough for both. It is better to do one thing well than to spoil each service by haste. Under such circumstances the sermon is too short to give strength and force, the exercises are hurried and lack impressiveness. The League or prayer-meeting, under similar conditions, fails in mental and spiritual vigor. The League gathers under its banner the younger portion of the membership, and, if wisely managed, may result in great good. The tendency, however, is to separate the working force of the church into two classes, which raises a question, accompanied by some solicitude, in the minds of many. There should be ample scope for willing workers of all ages, and to draw an arbitrary line between the young and the old, might fail to unify and strengthen the church.

There are seven days in a week, and a time and a place for all meetings necessary to the welfare of the church. The Sabbath belongs to the pastor, and the evening sermons afford the most favorable opportunity to "teach and preach" the Gospel to multitudes who would not otherwise hear it.

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Contents.

The Outlook. — BRIEFER COMMENT. Random Readings. — English Election Methods. —

Miscellaneous. — The Organic Law of the General Conference. — The Sunday Night Service. — War and Peace Advertisements. —

Our Book Table. — ZION'S HERALD in Chicago and Vicinity. — OBITUARIES. — Boston Market Report. — Advertisements. —

Editorial. — Conserved Perpendicularity — Labor and the Churches. — The Collapse of the Farnsworth Plan. — Paine's Unpopularity. — The Millionaires' Mercenaries. — The Colored Personalities. — BRIEFLETS. —

The Conference. — Father Taylor. — Hust University, etc. — A Eminent of Fifty Years Since — About Children's Day Collections. — That Laymen's Symposium — Money Letters. — Church Register and Marriage Notices. — Advertisements. —

The Family. — God's Girding. — Rev. Terry Cooke (poem). — THOUGHTS FOR THE THOUGHTFUL. — Help! Help! ABOUT WOMEN. — W. F. M. S. — Selected Articles — Commandable Co-operation. — LITTLE FOLKS. —

The Sunday School. — The Negro and Organic Union. — Steady There at the Wheel! — Advertisements. —

Review of the Week. — Among the Districts. — Church News, etc. —

CONSECRATED PERPENDICULARITY.

Uprightness — in the original sense of the word — is one of the best qualities which a person can possess, whether he be a Christian or not. To be erect and well-balanced morally, is quite as beautiful to the eye of the spirit as physical erectness and harmony of movement are to the eye of flesh.

But, unfortunately, there are many Christians who are not well-balanced in this sense. They lack what we may call consecrated perpendicularity. Some prejudice, perhaps, or inherent moral weakness, or acquired fault, improperly disciplined since conversion, or excessive and ill-considered zeal in one direction, makes them uneven in their spiritual development. They lean to the one side or the other. Their symmetry of character is spoiled by disregard for balance and proportion.

An illustration will make the point clear. Suppose we take a Christian who is thoroughly sincere, zealous, devoted, pure, warm-hearted, and filled with the desire of service for his Master. But a certain line of work, and a certain method of activity in that work, engross all his thoughts and energy. He sees little, if any, good in other kinds of labor. He is totally out of sympathy, even, with those who employ methods other than his own in the work which lies at the heart of both. He leans obstinately to his own prejudices, his own notions, his own methods. Rather than have his own way prove fallible, he would prefer to see the methods of others fail. This man lacks uprightness, candor, fairness. His prejudices have warped and distorted him. No matter how great his zeal may be, or how untiring his efforts, he is only a one-sided Christian. His character is defective, in that it lacks consecrated uprightness.

This is an illustration of the prejudiced Christian. We might point out the spiritual "lop-sidedness" of the one-sided Christian; the half-hearted Christian, who always has a leaning toward his old sins and pleasures; the egotistical Christian, who has a leaning toward himself, and is always forgetful of the rights and the wishes of others; the fanatical Christian, who is constantly stumbling because he leans too far forward; and a score of others, all of them more or less one-sided, all of them lacking consecrated perpendicularity.

It needs breadth to be perpendicular. Look at the base of the Washington Monument as an illustration of this truth. The upright, well-balanced Christian must have catholicity of spirit. He must be candid and unprejudiced. So, too, it needs solidity to be perpendicular. You must be altogether genuine — no sham, no pretense, but substantial and true to the core. Observe widely, think deeply, work on a high plane. Let your sympathies have wide range, and your plane of work be high enough to overlook what your Christian brothers are doing, so that you may be ready to clasp hands with them whenever co-operation will aid the worthy enterprise. This is the true spirit and attitude of Christian service. May we all be able to attain to it!

LABOR AND THE CHURCHES.

In our endeavor to settle some questions solidly, we are liable to accept fancies for facts. The Congregational Association of Massachusetts lately undertook to ascertain how far the decline in church attendance is affected by the labor troubles. Circulars were sent out to the churches in the State and to the labor organizations. The churches were quite free to reply, the labor organizations less so. The burden of ecclesiastical testimony was to the effect that about 84 per cent. of population, mostly of American birth, habitually neglect church attendance, and that this negligence is slightly affected by the labor troubles. The weight of testimony

on the side of the labor organizations was that about 48 per cent. of the population is habitually non-church-going, and that the neglect is considerably affected by the labor troubles. The churches side with the capitalist; they are out of sympathy with the men of toil. The capitalists run the churches, and by their gifts are in high favor.

No one can fail to see that these statements, both of the churches and labor organizations, must be largely opinions. The exact facts are not accessible. On either side was a small group of data from which the broadest conclusions were drawn. Hence the collection of material for the solution of this problem is valuable only as affording the opinions of the parties concerned. Some of the opinions may have a solid basis locally, but the range of observation must have been too narrow to form the basis for general conclusions. That the churches generally receive their support from rich men will be doubted by most observing people. Where one church is patronized by the rich, a dozen are sustained by the less favored classes. To a large extent the Gospel is not only preached to the poor; the poor sustain the Gospel.

Ingersoll tells us, in the same paper, that Jefferson, Franklin, Sumner and Lincoln were believers in the creed of Thomas Paine; but Jefferson, Franklin, Sumner and Lincoln were not unpopular with the American people. The creed of Paine, then, does not solve the problem of his unpopularity. The American people do not despise a man for his intellectual beliefs, or they would, according to Mr. Ingersoll, despise the four patriots above named. In the case of Paine there were other reasons which had weight.

Thomas Paine was not simply an infidel; he was a blatant, vulgar, impudent and irreverent infidel. It was not simply what he said, but also the way he had of saying it. The coarse and low streak in his nature, the ill taste, the bad manners, caused those who knew him to dislike him. He had an offensive way of putting his case; he criticized with a filer and delighted to set every man's teeth on edge. In his personal habits also, not less than in his mode of thinking, he was offensive to persons of refined taste. He was one who had no aptitude to act the agreeable. In speaking of him, one man, with more truth than elegance, described him as "a dirty old cuss;" the phrase having a moral as well as physical significance.

Paine possessed some of the traits exhibited by Mr. Ingersoll himself. There are many other unbelievers in America; but none of them are regarded with the aversion felt toward the Illinois crank. Americans can endure a heretic; they do not appreciate very highly a man wanting in candor, reverence, the amenities of public speech, or a caricaturist of sacred things, while posing as a philanthropist or reformer.

In the light of these statements we can see why Thomas Paine was no more popular with the American people. Even though eulogized by Ingersoll, he will never be likely to be accepted as an American saint.

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The Family.

GOD'S GIRDING.

MRS. E. B. DRAKE.

"It is God that girdeth me with strength, and maketh my way perfect." — Ps. 18:32.

To be girded of God!
Oh, divine preparation
For conflict, for sorrow,
For work daily done!
To be fitted with strength;
Oh, blest separation
From weakness, from failure,
To victories won!

Of God, for such girding
My heart pleads with aching;
To stand more than conqueror
When pressed by the foe;
To lean on Thy strength,
Yes, Thy strength my shield making,
Would rob earth of sorrow,
This life of its woes.

Such strength from the Master
My poor self unfolding,
Must make my way perfect,
Aye, perfect in Him.
Dear Lord, give Thyself;
Take myself for the molding,
A vessel perfected
Without and within!

Manhattan, Kan.

ROSE TERRY COOKE.

JULY 18TH.

Out of the life that was so hard to bear,
Clouded by sorrow and perplexed by care,
Out of the long watch and the heavy night,
She has gone forth into the light of light.

A tropic blossom was with sun and scent
Set in New England's chill environment,
Through heat of storm and stress of winter's cold,
She kept the summer in her heat of gold.

Love was the life which pulsed her being through;
No taste so hard for Love to do her wrong,
No pain so sharp if Love failed to endure,
No weariness she knew if Love had not been.

Her love of Love was set with many a thorn,
Clouds waited and hid the promise of her morn,
Thirsting and spent, she journeyed on unfed,
Love left her to the land where Love is all.

Heaven has received her as a welcome guest,
Balming earth's fire with compensating rest,
Healing earth's grievous wound with sure content,
The sense of home after long banishment.

But still "mid wailing hopes and despairing fears,
And brave heart still through the ebbing years,
Lifting her up when she was like to fall,
Love led her to the land where Love is all.

— *Susan Coolidge, in Independent.*

THOUGHTS FOR THE THOUGHTFUL.

It is what we are, not what we have, that makes one human being superior to another.

— *Louise M. Alcott.*

Remember that charity thinketh no evil, much less repeateth it. There are two good rules which ought to be written on every heart — never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it. — *Henry Van Dyke.*

The true home for us lies beyond those waters, and oh! the rudder needs a firm hand, and the voyager a stout heart. So, then, whatever our voyage may hitherto have been, when we have gazed from the stern on the shores that fade behind us, and afterwards, as we turn away again to look on the misty uncertainties of all that may assist us in our future course, let us pray that touching prayer of the Breton mariners, "Save us, O God! Thine ocean is so large, and our little boat so small." — *Frederic W. Farrar.*

No fever can attack a perfectly sound body; no fever of unrest can disturb a soul which has breathed the air or learned the ways of Christ. Men sigh for the wings of a dove that they may fly away and be at rest. But flying away will not help us. "The kingdom of God is within you." We aspire to the top to look for rest; it lies at the bottom. Water runs only when it goes to the lowest. So do we live. How we live! The man who has no opinion of himself at all can never be hurt if others do not acknowledge him. Hence, be meek. He who is without expectation cannot fret if nothing comes to him. It is self-evident that these things are so. The lowly man and the meek man are really above all other men, above all other things. They dominate the world because they do not care for it. The miser does not possess gold, gold possesses him. But the meek possess it. "The meek," said Christ, "inherit the earth." They do not buy it; they do not conquer it; but they inherit it. — *Drummond.*

Master, help! From hour to hour, Lord, I need Thy saving power — Not to soothe tomorrow's woes, Not to bless tonight's repose. Now I hunger to be fed. Give to-day Thy daily bread!

— *Rose Terry Cooke.*

We think of the strangeness of that life into which they pass who have done with all the old and familiar things of earth. Once, only once, for evermore it is past. No feet pass twice down that dim avenue which we can death; so that for every one who passes there, all he sees is strange and new. This is the wonder, the impressiveness of death, I think. The common road grows tame because the feet have trodden it a hundred times, and the eyes have grown familiar with its scenery until it has ceased to be noted any longer. I think that any road anywhere on the earth over which all men on earth passed once, and through which no man on earth might pass twice, would become solemn and awful to the thoughts of men. So it is of death and that which follows it. "We have passed this way before," men are saying to themselves as they begin to feel their path slope downward to the grave. It is that consciousness which we see coming in their faces when they know that they must die. And beyond death lies the unknown world. "No man hath seen God at any time," said Jesus; but there the power of the new life is to be that "we shall see Him as He is." It is our privilege to dwell upon the untilled, unguessed glory of the world that is to come. It is a poor economy of spiritual motive which fails to make us real and take us into the thought of the inexpressible and new delight, and bringing it down to the tame repetition of the scenes and ways of earth. But no man listens to the talk or reads the books which are often

popular, about heaven, without feeling that the glory and delight of which they speak are far too completely separated in kind from any which this world's experience has taught us how to value. It ought not to be so. The highest, truest thought of heaven which man can have is of the full completion of those processes whose beginning he has witnessed here, then completion into degrees of perfectness as yet inconceivable, but still one in kind with what he is aware of now. — *Phillips Brooks.*

"As a man thinketh in his heart, so is he." We do not often enough remember that as we think of others, so are we to them. It is in us, as human beings, instinctively to recognize and to hate insincerity. Nobody is in the end deceived by expression that is merely outward and perfunctory. Our inner life is a true life, it has no need of devices of concealment. To think the loving thoughts of each other that God thinks of us all; to harbor no malicious, no ungenerous feeling toward others, and leave Him to judge of their seeming unkindnesses to us — this is not only our human duty, but our divine privilege. And a life of good-will to men is also the only life of peace on earth. — *LUCY LARCOM, in "The Unseen Friend."*

A gentleman stopping at a noted watering-place, went one morning to one of the springs for a draught of water. While there, a lady came in for a drink of the cooling, sparkling water. She begged Christian sympathy and asked her if she had ever drunk at the Great Fountain. The lady turned and walked away without answering the question. Not many months after, the gentleman was attending a meeting for religious conference and prayer; while there, their request came for him to visit a lady in the town, who was dying. As he entered the dying lady's chamber, she fastened her eyes on him, and said with a smile, "Do you recognize me?" The gentleman was forced to answer in the negative; when the lady said, "Do you remember asking a lady, last spring, if she had ever drunk at the Great Fountain?" "Yes," said the gentleman. "I remember that." "Well, sir, I think that person. I thought at the time you were very rude, but your words rang in my ears and I was without peace or rest until I found Christ; I now expect to soon pass to my Saviour. I wanted to encourage you by telling you that, under God, you were instrumental in bringing me to Christ. Be faithful to others as you have been to me." — *Selected.*

SARAH BIRCH SCARBOROUGH.

MISS HALL'S HELP.

passed a sensible way of looking at things, and just now she was wondering not only whether she would feel able to return in another week, but whether, did she return, would she be able to live as she had done on the strength of that three months' rest.

She was still wondering when she crossed the street to Miss Hall's with a steaming bowl of soup.

"Aunt Marty thought you would like it," she said, drawing up the little stand and spreading upon it a napkin near by. Then she mechanically picked up the long whisk broom and flitted some crumbs off the carpet and out the door, her eyes wandering listlessly around the room as Miss Hall drank the broth with a relish.

"That's just what I've been wanting done since noon," said Miss Hall, with a satisfied nod, "though I didn't know of any way to do it, fearing I wouldn't get back if I got down there."

"Oh, those crumbs! Would you like me to straighten up the room?" asked Minerva.

"Yes, I would." And Miss Hall leaned back with a look of relief as the girl with light touches gathered up the dirt with so little dust, actually finding that pile behind the stove leg first of all.

"Well, now, I feel better. You don't know how I've fretted just because I couldn't get that out. You certainly know how to clear up."

"I always liked to keep a room in order. It was a change for me to get home from the store and move everything of my few belongings around evenings," she answered with a sigh.

She stopped suddenly, and Miss Hall watched her for a moment.

"You're going back, so your aunt says, she finally remarked.

"Yes, I hope I am strong enough."

"Like your work?" was Miss Hall's abrupt question.

"Ye-e-s; that is, it's all I can do. It's tiresome and trying, and I don't save a thing; but I don't know how to do anything else."

"You think you don't, I suppose?" Miss Hall finally exclaimed, as she sat noting how deftly she dusted the bits about the old mantel and then almost unconsciously twisted a paper shade for the lamp in the sick — "to keep off the dust," she explained, as she saw the sharp eyes taking in her movements.

"No," she went on, "I wasn't brought up to a trade, and when I had to support myself there was nothing but a shop-girl's work that I could see that I was cut out for."

"Yes," mused her listener, "I've heard of folks that could write splendid books think they were cut out to be painters, and so dabble."

"But I do try to do my work well."

"I ain't saying you don't. But there is so much getting into the wrong holes in this world! Now — recurring to her present trouble — "here am I, got to have help whether I want it or not, and there ain't nobody here but a lot of girls who think they're cut out for that, and so they've set up to do your work when the Lord never no more intended them for help on earth than He intended them to help in the moon — they only just thought so."

"How much does help get here?" asked Minerva, as she at last took her chair and placed a lamp chimney which she sat and polished as she talked.

"Well, I know what you ain't going to do," said her grim comforter. "You ain't goin' to clean this house."

"I ain't sayin' you don't. But there is so much getting into the wrong holes in this world! Now — recurring to her present trouble — "here am I, got to have help whether I want it or not, and there ain't nobody here but a lot of girls who think they're cut out for that, and so they've set up to do your work when the Lord never no more intended them for help on earth than He intended them to help in the moon — they only just thought so."

"That's some sixty dollars a year," mused Minerva, making a rapid mental calculation.

"Yes, and a girl don't have to dress like she was in town."

"That is so," Minerva thoughtfully screwed on the chimney. Suddenly she turned to Miss Hall: "Do you think I could — would you take me?" she stammered. "I wouldn't mind trying it at that price, even."

"Then they do know what they will have clear," said Minerva, with a sigh.

Tom's Cabin' on the
I've done it! But if
thing more like that
led me, anyhow!
book from that day."

OPERATION.

"Aunt Serena's"
Herald: "I would
not be able to do
and those who want
together?" In her
I would willingly en-
kind with voice and
in the other the work-
ing them together in a

recent in the North-
A member of one
of women who move to
every church
committee to assist such
such church will be the
the operation of it?"

North Herald contains
chapter should have
one Mercy and
work for three
noon last week."

of the National Ep-
of such suggestions
assist employees and
act as a central con-
churches and societies.
departments, rooms and
neighborhoods, and
information.

known about Boston,
the active managers of
and Beale are the
and on address Na-
46, 57 Washington
36 Bromfield Street,

folks.

MUSCLES.

son's experiences,
Doby Bates in the
ive lesson not only
many of the little
lled into her bad
she had the ad-
to train the right
in later years, by
s effort, to remove
s irritability which
is the latter half

hand and led her
What do you

sobbed Nanny.
Now look at your-
face, even when it
lines are full of
ing muscles are
we see they make
illed. "They like

The shadow of
is quite new
and hopeless. . . .
the brows, "is the
muscles too much.
pical there that will

surely freeze the
the report of the officers to the council.
The hierarchy were confounded. Could
not prison walls hold these men? Was
this a fresh miracle? How would such
a jail-delivery affect the people? What
had become of the prisoners? In the
midst of their confusion and perplexity
a messenger came who reported that
the men who had been confined were
at their old post in the temple,
proclaiming the same obnoxious doc-
trines.

Leaving the council chamber, the

captain of the temple proceeded to
Solomon's Porch, and without any show
of violence — which, indeed, would have
been quickly resented by the people
with a shower of stones — quietly ar-
rested the apostles and brought them
into the presence of "the semi-circle
of angry judges." Waiving all in-
quiries as to the method of their escape,
the high priest sternly charged them
with persistent and daring disobe-
dience: Though we emphatically for-
bade your teaching "in this name" —
the speaker disdainfully avoids uttering
the name itself — ye have paid no heed
to our command, but have filled the
city with your teaching, and plainly
intend to bring upon us the odium of
having shed the blood of "this man" —
(again avoiding to mention His name).

Peter was brief, direct, uncompromising, but respectful as before.
He reiterated in more forcible terms
than on the previous occasion the prin-
ciple which justified his course — God
must be obeyed rather than man. He
again charged his judges with having
slain and "hanged on a tree" the Jesus
whom "the God of our fathers" had

"raised up." He again asserted that

God had raised Him and exalted Him
"to be a Prince and a Saviour" for the
purpose of giving "repentance to Israel
and remission of sins." He further
proclaimed that he and his fellow apostles
were the chosen witnesses of these

facts of Jesus' resurrection and ascen-
sion, and under solemn obligation to
declare them; and there was another
Witness, promised by Christ before His
death and granted by God to all His
obedient followers, the Holy Spirit,
whose testimony, both within the heart
and without in mighty wonders, was

irresistible.

Thrown into a fierce rage by these
accusations of Peter, the Sanhedrin
would probably have planned another
judicial murder but for the counsel of
Gamaliel, who was subsequently made
its president. He advocated patience,
citing as precedents the cases of one
Theudas and of Judas of Galilee whose
fanaticism worked their own ruin. If
these were deluded, time would bring
them to their senses or expose their
folly; and if, as they professed, they
were divinely guided, it would be im-
possible to thwart them, unless the
council were prepared to "fight against
God." Gamaliel's advice was adopted.
The apostles were threatened and
scourged, and then set at liberty.

III. Expository.

25, 26. Then (R. V., "there") came
one — to the council chamber, just as the
Sanhedrin were "perplexed" at the report
of the officers sent to bring Peter and John before
them. Everything was secure at the prison-
house, they said, no sign that bolt or bar had
been tampered with, and the keepers were
maintaining a strict watch, but the prisoners
could not be found. Behold, the men are
. . . in the temple . . . teaching — This
announcement showed that the apostles were
not trying to escape, and that they were de-
termined to perish at all hazards. Captain
with the officers — the captain of the tem-
ple, with his subordinates. Brought them
without violence — No force was used,
and none was needed. On being notified that

in the garden of
now, the Adamses!"
he? said one re-
"Why, he
at often put two
"Mamma," she
will have a hus-
the mother with an
got married, will I
"I am a tough world
so fond of the
modest flower that
of propriety, Miss

The Sunday School.

THIRD QUARTER, LESSON VIII.

Sunday, August 21.

Acts 5: 25-41.

REV. W. O. HOLWAY, U. S. N.

THE APOSTLES PERSECUTED.

I. Preliminary.

1. GOLDEN TEXT: "We ought to obey God rather than men" (Acts 5: 29).

2. DATE: Shortly after the last lesson.

3. PLACE: The temple at Jerusalem.

4. HOME READING: Monday — Acts 5: 25-32.

Tuesday — Acts 5: 33-42. Wednesday — Acts 5:

17-24. Thursday — 1 Thess. 2: 1-12. Friday — 2 Tim. 3: 10-17. Saturday — 1 Pet. 3: 12-18. Sunday — 2 Cor. 11: 21-33.

5. CONNECTION: After the miracle of judgment which removed Ananias and Sapphira, the purified church thrived rapidly. Converts were constantly added. Miracles were multiplied. Even Peter's shadow was thought to be so efficacious that the sick were laid in the street along which he was expected to pass, and the fame of the healing power committed to him was so spread abroad that demons and those afflicted with any disease were brought in from the neighboring villages, all of whom were restored to soundness. The apostles no longer confined their teaching to the "upper room." They daily convened their followers in Solomon's Porch, and boldly proclaimed Christ and the resurrection, thus openly disregarding the threats of the rulers. The latter were roused at length. The high priest and his Sadducee followers, filled with jealous rage at the audacity of these heretic preachers and alarmed at their ominous popularity and success, resolved on more decided measures. Accordingly they arrested the apostles, and put them in ward pending their trial. Now, they thought, they had the leaders of this obstinate heresy under their control. The council would meet the next day, and it would fare hard with these agitators unless they came to terms and consented to hold their peace in the future. At all events, there would be no more of this unauthorized teaching in Solomon's Porch. That should be suppressed at whatever cost. Little did they dream that as they laid their plans for the morrow that the angel of the Lord was encamped round about these prisoners in the public ward. Little did they think the next morning early, as they robed themselves for the meeting, that in spite of their bolts and bars and keepers, an invisible jailer had led their victims forth, and bade them, not to flee for their lives, but to go to their accustomed place in the temple, and there proclaim, as fearlessly as ever to the people, "all the words of this life."

II. Introductory.

The council gathered in full numbers at the appointed hour, and the officers were sent to conduct the prisoners to the hall of judgment. But their errand was a fruitless one. Everything looked right — the doors barred, the keepers standing vigilant at their posts; but inside no man was found. Such was the report of the officers to the council. The hierarchy were confounded. Could not prison walls hold these men? Was this a fresh miracle? How would such a jail-delivery affect the people? What had become of the prisoners? In the midst of their confusion and perplexity a messenger came who reported that the men who had been confined were at their old post in the temple, proclaiming the same obnoxious doctrines.

The surest way to freeze the

the heart — literally

— "saw through," cut through as by a saw, a figurative expression of deeply penetrating, painful indignation" (Meyer). It angered them to the heart to be so determinedly thwarted and defied. Took counsel (R. V., "were minded") to slay them — "So to get rid of the fear of one man's blood being brought on them, they would take the lives of twelve more." Stood up . . . a Pharisee — and therefore one in whom the teaching of the resurrection involved no heresy and aroused no antagonism. Gamaliel, a doctor of the law, had in reputation, etc. — one of the wisest and ablest of Jewish rabbis, the grandson of Hillel, president of the Sanhedrin during the reigns of the Emperors Tiberius, Caligula and Claudius, and one of the seven, to whom, among three rabbis, the Jews gave the exalted title of "rabban." He was Paul's teacher.

2. Philip, Bishop of Hierapolis, in the beginning

of the fourth century, was dragged by

the feet through the streets, severely scourged,

and then brought again to the governor, who charged him with obstinate rashness in contiguously disobedient to the imperial decree; but he boldly replied, "My present behavior is not the effect of rashness, but proceeds from my love and fear of God, who made the world, and who will judge the living and the dead, whose commands I dare not transgress. I have hitherto done my duty to the emperors, and am always ready to comply with their just orders, according to the doctrine of our Lord Christ, who bids us give both to Caesar and to God their due; but I am obliged to prefer heaven to earth, and to obey God rather than man." The governor, on hearing this speech, immediately passed sentence on him to be burned, which was executed accordingly, and the martyr expired, singing praises to God in the midst of the flames. At the period of the Bartholomew massacre, when the king of France sent his orders to the commanders in the different provinces to massacre the Huguenots, one of them returned this answer: "In my district your majesty has many brave soldiers, but no butchers." It is pleasing to add that the humane and virtuous governor never felt any effects of the royal resentment (Biblical Museum).

33, 34. Cut to the heart — literally

— "saw through," cut through as by a saw,

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painful indignation" (Meyer). It angered

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35, 36. Take heed to yourselves —

Don't act rashly. Don't do hastily what you

cannot undo. Recall certain precedents in

your history. Rose up Theudas — evidently

the son of a poor

man, who came to his end twelve years sub-
sequent to this speech of Gamaliel.The reference is probably to some one of the numer-
ous insurgent leaders who aspired to the

kingship after Herod's death (n. c. 4).

Boasting himself to be (R. V., "giving

himself out to be") somebody — a pretended

Messiah, probably; one of the false prophets

of whom our Lord speaks (Matt. 24: 5-11), and

who raised an insurrection against Roman rule.

Who was slain — In both the cases

cited the ring-leader was killed, and his follow-
ers scattered. Therefore, Gamaliel implies,

if these apostles are mere disturbers, they

can be left alone to work out their own

destruction.

37. Judas of Galilee — His career is

short, and Josephus records it as follows:

"Judas of Galilee, with Zadok the Pharisee,

during the early years of our Lord, when

Quirinus ordered a census for taxation, had raised the standard of revolt, with the watch

word, 'It is not lawful to pay tribute to Caesar.'

The imposition of a land tax seemed a denial

of the rule of Jehovah. Every Jew, accord-
ing to ancient Jewish ideas, in his field

farm, or estate, as a tithe from Jehovah, who

was the Lord of the land. The tithe or land

tax paid nominally to Jehovah went to the

temple, and was really the source of

the wealth of the Sadducees or priestly aristocracy.

The man was slain — In both the cases

cited the ring-leader was killed, and his follow-
ers scattered. Therefore, Gamaliel implies,

if these apostles are mere disturbers, they

can be left alone to work out their own

destruction.

38, 39. Refrain from these men — Don't

meddle with them; don't punish them. If this

counsel — this whole scheme of plan of

the apostles, this new theological movement, or

propaganda. On this work — "the preaching

of the Gospel in Jerusalem, and the accompanying

miracles" (Abbott). Will come to

naught (R. V., "will be overthrown") —

its doom is written without your interference.

Captain with the officers — the captain of the tem-

ple, with his subordinates. Brought them

without violence — No force was used,

and none was needed. On being notified that

the council waited for their appearance, Peter ceased his discourse, and with his companion went quietly to the hall of judgment. Had the officers made any display of violence, or had Peter appealed to the people, there would have been a tumult instantly and probably bloodshed.

27, 28. Did not we straitly command you (R. V., "we straitly charged you") — The high priest reminds Peter that he, the highest dignitary of the nation, and speaking for the supreme council, had strictly forbidden him to preach in Jesus' name. In this name — He left the name itself unspoken, in his contempt for hatred for the crucified blasphemers — "the first instance," says Farrar, "of that avowal of the name of Christ, which makes the Talmud, in the very same terms, refer to His name." The high priest reminds Peter that he, the highest dignitary of the nation, and speaking for the supreme council, had strictly forbidden him to preach in Jesus' name. In this name — He left the name itself unspoken, in his contempt for hatred for the crucified blasphemers — "the first instance," says Farrar, "of that avowal of the name of Christ, which makes the Talmud, in the very same terms, refer to His name."

40, 41. To him they agreed — His advice not only commanded itself as good in itself, but it also helped them out of a difficulty. Called the apostles — back to the judgment hall. Beaten them — probably the Jewish form of scourging, a milder form than that of the Roman. Commanded, etc. — a reiterated command, which the apostles continued to disobey. Rejoicing — an exultation which triumphed over pain. For his name — R. V., "for the Name."

IV. Inferential.

1. That God permits His godly servants in this world to be interrupted in their unselfish plans for His glory, to be thwarted in many ways, sometimes to be deprived of their liberty (as was Bunyan) and be subjected to painful personal indignities.

2. That He has His own effectual way of delivering them. In the darkest hour of life, when the world is nearest. He can, in some "mysterious way," bring them "out of darkness and the shadow of death." He can "break the gates of brass and cut the bars of iron in sunder," and give them great enlargement and a fresh commission to proclaim His truth, while their enemies are confounded and filled with perplexity and alarm.

3. That God can enable His servants to the world at Satan's rage and face a frowning world" undismayed. He can inspire them with the "courage of their convictions," endowing them with a lofty composure to maintain the right and speak the honest word, untroubled by the displeasure of the titled and untroubled by the world

Review of the Week.

Tuesday, August 2.

Emperor William enthusiastically received in England.

Derailment of a freight train on the "Big Four" near Springfield, O.; wrecks take fire, and many persons are badly burned.

Gladstone confined to his room by illness.

Terrible effect of the cholera epidemic in Asiatic Russia; hand-to-hand conflicts between troops and infested people, 75 being killed and hundreds wounded.

Opening of the Catholic Summer School at New London, Conn.

Hyde Park, Mass., to have an electric railway.

Mr. Frick nearly well.

Wednesday, August 3.

Madrid begins its Columbus celebration.

Cyrus W. Field leaves property to the amount of \$600,000.

Assembling of the State convention of the Federation of Labor at Lowell.

Russian troops occupy the Panam region.

The funds of United States Consul Ryder at Copenhagen will amount to about \$50,000.

The American District Messenger boys of New York go out on strike.

Thursday, August 4.

A statue of John P. Hale unveiled at Concord, N. H.

The town of Borden, Ind., half destroyed by fire.

Many of the granite cutters of Williams- town, Vt., are leaving the town.

Eruptions of Mt. Etna continue.

Paris, Spain, celebrates the 400th anniversary of Columbus' sailing from that port.

The San Joaquin rebellion spreading to another Russian town.

A waterspout does considerable damage at Trieste.

Moving in China in towns 150 miles north of Chinkiang.

The earth and Mars in closer proximity this morning than for fifteen years.

Friday, August 5.

Opening of the British Parliament; an ovation to Gladstone.

Andrew J. Borden and wife, of Fall River, brutally murdered; no clue to the assassin.

Opening of the Northfield Conference.

Camden to be connected with Rockland, Me., by electric cars instead of stage-coach.

The Russian famine said to be at an end.

The wreck of the steamer "City of Chicago" sold.

Death of Leopold Mueller, the celebrated painter, at Vienna.

Centenary of the birth of Shelley celebrated at the poet's birthplace near Horsham, England.

The first break occurs in the great building trades strike of 15,000 men. About 1,000 men, against the orders of the walking delegates, give up the strike.

Jacob Rees, the oldest iron-worker in the United States, died at Bolivar, Pa., aged 104 years.

Six hundred strikers make application to return to Duquesne Mills, Pa.

Train "held up" by masked robbers between Rollands and Prattion, Cal.; express car blown open with dynamite, and between \$30,000 and \$50,000 taken from the safe.

The deadlock in the House broken.

Saturday, August 6.

Congress adjourns until December.

The Borden murder still enveloped in mystery.

Serious wreck on the Lake Shore railroad; four persons killed.

M. Charles de Struve, Russian minister to Washington, to be transferred to the Hague.

Terrible ravages of cholera in the Barra province, Arabia.

The President signs the World's Fair measure appropriating \$2,500,000.

Monday, August 8.

Denver has 50,000 visitors to see or participate in the Temple's ceremonies.

American vessels to enjoy privileges of Welland Canal on the same terms as Canadians.

Collision of trains on a suburban road near Brooklyn; about a score of persons injured.

Death of Rev. Benjamin Fisk Barrett, an eminent Swedishborn.

The Queen's speech was the briefest ever read in Parliament.

A converted Jew, for preaching Christ in a synagogue at St. Paul, Minn., is beaten and thrown out.

The Gloucester schooner "Alabama" goes ashore on Eoan Island.

Bishop of Foligno murdered on a train in Italy.

A mob of Liberals attacks a procession of Catholic artisans at Rome.

ENGLISH ELECTION METHODS.

(Continued from Page 1.)

many drinking places shall be allowed in their midst, or whether any shall be. Parliament has already declared that a measure of this kind is needed, and that it would be equitable. It has done so three different times, each time with an increased majority. This, however, only by resolution. But in the legislative affairs of Great Britain, as in the world-wide sphere of morals, a resolution is one thing and an Act another, and it is the Act only which carries effectual grace with it. An Act of Parliament, therefore, is what temperance reformers are now seeking. They are seeking it ostensibly on non-partisan lines, though there can be no mistaking the fact that their main reliance is upon the party commanded by Mr. Gladstone. How that party stood upon this question, relatively to the other, just before the voting began, we were forcibly reminded at a non-partisan temperance meeting presided over in Exeter Hall by Sir Wilfrid Lawson and addressed by Archdeacon Farrar, Canon Wilberforce, and other men of distinction. At that meeting the chairman informed us that 400 of the candidates had pledged themselves to support the "Direct Vote." This was cheering news, and those who know anything of the enthusiasm of British audiences will not need to be reminded that it was greeted with cheer. How did they stand politically, these noble 400? He would tell us — "380 were Liberals, 8 Nonconformists, 2 Conservatives!" Here cheering gave place to cynical laughter, and you may be sure that after that showing the meeting was hardly non-partisan, and Canon Farrar in particular, were careful to insist that it was so in fact.

How the temperance vote will stand in the next Parliament you will know in America almost as soon as we shall be apprised of it here. We can speak at present only of the canvas, and having watched this with special reference to the temperance issue, we are quite convinced that, speaking generally and allowing for exceptions on both sides, the Liberals, as a rule, have been for, and the Conservatives and so-called Unionists against, this cause.

London, July 20.

THE CONFERENCES.

(Continued from Page 5.)

others) won the hearts of the people in the earnest, honest endeavor to bring them to, or nearer, Christ.

Arrangements were started to provide for similar conventions here and elsewhere, by the annual subscription of a dollar each to meet expenses and have open gates.

C. MUNOR.

Augusta District.

New Sharon, connected with Farmington Falls and Mercer, is a large circuit, requiring hard work. Removals by sickness and death have diminished the membership. In spite of all this, the pastor and people are in good spirits and have blessed meetings. They are planning to hold revival services after the camp-meeting season. A little babe was baptized in the parsonage at the last quarterly meeting.

Mr. Vernon and Vienna is historic ground, where Methodism flourished sixty and seventy years ago, and where God has remunerated to bless His servants in later days. At the former place they have a gem of a church, which is a fitting memorial of the zeal and labors of the late Rev. O. H. Stevens, who literally sacrificed his life to build it. At the latter place the church is in the midst of repairs, and when completed will be convenient and attractive.

East Field has the honor of the first Methodist church built in Maine. It is in good repair and occupies a commanding position. The church membership is small. Religious services are not held in the winter. The removal of the oil cloth factories here took away a large part of the population. This church is in sight of, and near by, Kent's Hill, the seat of one of our oldest Conference Seminaries, reminding us that the Paradise of Methodism is to be found here, and not at the North Pole.

J. B. L.

Lewiston District.

Cumberland and Falmouth. — Rev. D. R. Ford is on his first year; he is much liked, and is happy in his work. The congregations are increasing. The influx of summer boarders and pastoral work contribute to this increase. One has been converted and one received in full, and others are seeking. Repairs on the parsonage are contemplated in the near future. On some parts of the charge Bro. Ford is the pastor.

Rockport Centre is in good condition spiritually. Three have been baptized and received into the church in full. Congregations are good. Bro. E. S. Gahan is in charge.

Bucksport Centre is in good condition spiritually. Three have been baptized and received into the church in full. Congregations are good. Bro. E. S. Gahan is in charge.

Rockport. — Bro. J. H. Barker, M. D., the pastor, has been sorely afflicted. He is in hopes soon to be able to resume his work. July 24, Rev. George W. Mansfield, of Charlestown, Mass., preached for him. Report says it was a beautiful sermon, the subject being, "Ye are of more value than many sparrows." Sabbath, July 31, Rev. James Higgins, of Lynn, Mass., preached.

The All-Important Necessity of the New Birth" was the subject, from the text, "Any man is in Christ Jesus, he is a new creature."

Rev. Mr. Higgins' style is quaint, and in illustrations original and to the point. Rev. Joel Leonard, of Malden, Mass., occupied the pulpit, Sunday, Aug. 7. The Lord is truly helping Bro. Barker. His people are standing by him most nobly.

West Durham and Potenai. — Rev. G. B. Hannaford is on his second year. He is always popular with the people of his charge. He is witty and wise and pious, an excellent preacher and a faithful pastor. But few pastors in the country portions of our work preach to larger congregations than he does. Two hundred dollars have been expended on the parsonage property since Conference, and a new carpet has been put into the church at West Durham. Four have been received in full, and sixteen during the pastorate. A flourishing chapter of the Epworth League has been organized.

North Yarmouth. — Rev. J. F. Keith is supplying here the third year. He is having good congregations and a good interest. Several have been received on probation — the fruit of a revival last spring. The church has granted the pastor a vacation of three weeks, a part of which he will spend at Poland and East Livermore camp meetings. His oldest son is studying in reference to the ministry.

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Poland Camp-ground is being put in first-class condition, the cottages are filling up, the society tents and chapels are being put in readiness, and all signs are favorable for a large and successful meeting. Dr. Parkhurst, editor of ZION'S HERALD, will preach Sunday, Aug. 14. The presiding elder is expecting the co-operation of nearly all the pastors of his district and quite a good many others.

Portland District.

Peak's Island. — This gem of the sea is having its gala day, and is a place of great contrast. Up here is the little church, down there the great pavilion; up here "strait is the gate," down there "broad is the way," up here the command, "Go right," there, "Go as you please."

The church has a new covering on its roof, also on its floor, the pews being a carpet, an out-and-temperance carpet late from the ware-rooms of Hannah Bailey, largely bought by temperance children and enjoyed by temperance people in the pews listening to a temperance voice ringing from the pulpit. The young people have their consecration meeting each month, and the church, though not strong, has its money for expenses well covered with pews.

CREAMER.

Old Orchard. — Fourth in the series, the ministers of the Penobscot Valley to have a picnic and meeting, Aug. 15, at a place called Cedar Grove on the line of the Bucksport Branch of Maine Central Railroad. A general good time is expected.

Presiding Elder Norton has issued a call to

the ministers of the Penobscot Valley to have a picnic and meeting, Aug. 15, at a place called Cedar Grove on the line of the Bucksport Branch of Maine Central Railroad. A general good time is expected.

East Boothbay. — A Sabbath visitor writes:

"It was my good pleasure while at East Boothbay, Sunday, July 3, to listen to a very excellent and impressive sermon by Rev. W. T. Johnson from Matt. 7: 7. It was an able and eloquent discourse, and held the attention of the large and appreciative congregation."

Rev. J. D. Pickles, of Worcester, Mass., is spending his vacation in East Boothbay, and is very popular with the people. Sunday evening, July 31, he preached to one of the gospel classes; and you might think that the world had been converted were you not to go outside of the gates. They went out into the "highways," which here means on the beach; and the rule worked — when we go, the people come.

Portland District has light expenses and workmen at hand, and the best chance to make a good meeting. Let Portland District Methodists be loyal enough to support their own meeting and save themselves from many hurtful debates about the propriety and utility of many questionable doctrines for which we are not responsible.

P.

EAST MAINE CONFERENCE.

Bucksport District.

Bucksport. — Notwithstanding that many of the people are away for the summer months, a good-sized audience greeted the presiding elder at his first quarterly conference. The work on this charge under the leadership of Bro. Dayton Mills, is very encouraging.

North Penobscot. — The work on this circuit is doing well under the labors of Rev. T. H. Hoddon. Pastor and people are working for a good year. Children's Day was observed Sunday, July 24, with a successful concert in the evening. The church was beautifully decorated with flowers. A good collection for the parent Board of Education was taken. Plans are being perfected for much-needed repairs on the parsonage. It is said that he became a very good scholar, and left college to enter the ministry.

NEW HAMPSHIRE CONFERENCE.

Concord District.

Weirs. — Bishop Foster, Dr. J. O. Peck, missionary secretary from New York, Dr. and Mrs. E. W. Parker, of India, are, with many others, on the excellent program prepared for the Weirs camp-meeting (Aug. 15-20), and they will be present several days of the week. Come, expecting great things from God! Come early! Tuesday will be Epworth League Day. Will pastors rally the young people for that day? Revs. Tyrie, Knowles, Miller, Parker and others will speak.

Laconia. — Rev. Wm. T. Hill, of the New York East Conference, will commence his labors as pastor of the Laconia church, Aug. 14. Brothers Curi and Robins, having supplied that church on two Sabbaths recently, report very enjoyable and pleasant services.

Stark. — The presiding elder secured Bro. F. B. Kellogg as a supply for Stark; but after one Sabbath in that place, he was called to St. James' Church, Manchester, by its presiding elder, and a supply is still wanted for Stark.

Castine. — A large and appreciative audience gathered on the eve of July 31, 1892,

ZION'S HERALD, WEDNESDAY, AUGUST 10, 1892.

(Continued from Page 5.)

at the semi-centennial service. Great enthusiasm prevailed. Each pastorate for fifty years was noted, memoirs of departed and beloved pastors read, bishops presiding elders and pastors tabulated, Epworth Leagues glorified, etc. The church has received a new uplift, and starts out for another fifty years to mighty in falling down sin and building character!" So writes one who was there and participated in the inspiring service. The church was tastefully decorated. The Epworth League did much to make the jubilee a success. The program was a very interesting one and enjoyed by all. Bro. Fernald is esteemed by his people, and his work is in good condition.

Green's Landing. — Bro. David Smith is doing a good work at this point of his charge, and doing the same, too, with a heart full of good cheer and love to God. A flourishing Sabbath school has just been organized. A lot, 50x70 feet, has been secured in a delightful part of the village, and every effort is being made to build a church. The pastor for the year is good.

Orland. — Bro. T. S. Ross, the pastor, is moving forward full of hope and courage. He preaches three times every Sunday, and holds a meeting nearly every night during the week. One has recently entered the path of life. Others are deeply interested. Pastor and people are working for a good year.

Franklin. — One recently started to serve Christ. The first Sabbath in August several meetings were held. Mrs. Van Cleve tried to protect her husband, but they knocked her down. Then they led her to her husband's victim out into the woods and tied him to a tree and administered forty lashes upon his almost naked body. They were all armed with revolvers, and doubtless thought they were doing a brave thing. I saw a copy of a letter which was ornamented with skull and cross-bones, warning Presiding Elder Baxter to take Bro. Van Cleve off that circuit or every church on it would be burned. Bro. Van Cleve has not left his work, nor does he intend doing so. He is a brave man, and gentle and tender as he is brave.

The fair fame of Indiana is being deeply disgraced by these midnight outrages. We may expect, however, that, whatever happens, Methodist preachers will do their duty fearlessly. They can neither be bought nor frightened.

Bro. Van Cleve filled all his appointments last Sabbath